

The Role of Religious Education in Forming Public Civilized Humans

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Abstract - This article discusses juvenile delinquency, corruption, sexual harassment in public, which causes violent land grabbing which causes lives to be lost, reckless drivers, this is a loss of public decency. Problems that can occur due to economic factors, religious education is not used or carried out in daily behavior, which raises the question of what is the role of religious education in shaping public civilized people? Humans are the most perfect creatures, there is a lot of potential inherent in humans, as the leader of this earth, the caliph, then humans have a relationship with humans, social and God.

Keywords : Religious Education, Civilized

PRELIMINARY

Problems in Indonesia can not be separated from various aspects of the background, one of which is the economic factor. The state of society that was hit by an economic and moral crisis. The high rate of poverty, juvenile delinquency and rampant corruption make education a focus which is expected to bring change for the better. The role of education, especially religious education, is the foundation for all people who want prosperity, tranquility, and prosperity based on Pancasila.

Religious education is still not perfect in an effort to provide learning for the community, there are several opinions from figures about religious education, among others, suggesting that the failure of religious education is caused by learning practices that only pay attention to cognitive aspects of the growth of awareness of values (religion), neglecting the development of affective and conative-volutive aspects, namely the will and determination to practice the values of religious teachings. (Mochtar Buchori. *Education and Development*. page 23).

Furthermore, Komaruddin Hidayat argues that religious education is more oriented to learning about religion, less oriented to learning how to properly practice religion, resulting in the formation of a gap between knowledge and practice, between *gnosis* and *praxis* . in religious life. The practice of religious education has turned into religious teaching which is unable to form Islamic personalities. Religious education is not only in schools in practice, but there are institutions managed by the community.

OBJECTIVES, FUNCTIONS AND SCOPE OF RELIGIOUS EDUCATION

According to the notion of Islamic religious education, it is a conscious and planned effort in preparing students to recognize, understand, and have faith, piety, and noble character in practicing the teachings of Islam from the main source of the holy book Al - Quran and Al-Hadith, through guidance, teaching, training, and education activities. and use of experience. This understanding is accompanied by demands to respect adherents of other religions , harmony between religious communities in society so that national unity and unity are realized. That definition according to Zakiyah Daradjat that Islamic education is as faith education and charity education.

Ahmad Tafsir argues that learning is guidance given by someone to someone so that he can develop optimally in accordance with the teachings of Islam.

Islamic learning is human existence in the dimension of life that contains values that improve the welfare of human life in the world. This dimension will encourage humans to manage and utilize the world, for the provision of life in the hereafter.

Seeing the various objectives of Islamic education, it can be interpreted that the objectives of Islamic education include:

1. Increasing students' faith in daily life in accordance with the teachings of Islam
2. Increasing students' understanding or reasoning and scholarship in the teachings of Islam,
3. Students' religious experiences in daily life,
4. Increasing students' faith by fostering a sense of love for the nation and country,
5. Cultivate the personality and character of students with good and commendable traits.

In its implementation, Islamic religious education seeks to inform, transform and internalize Islamic values, so that it can raise awareness and develop good and correct aspects of spiritual life in order to realize a complete Muslim person with the characteristics of faith, piety, and good character. noble, intelligent, skilled and responsible.

The function of Islamic education according to Arifin is the provision of facilities that can enable the task of religious education to run smoothly in accordance with the objectives of education. While the functions of Islamic education are as follows.

1. The development of faith and piety to Allah SWT and noble character as optimally as possible, which has been instilled in the family environment.
2. Planting the value of Islamic teachings as a guide in achieving happiness in life in this world and in the hereafter.
3. Mental adjustment of students to the physical and social environment through Islamic education.
4. Correction of errors, student weaknesses in the practice of Islamic teachings in everyday life.
5. Prevention from an early age, negative things foreign culture will face everyday.
6. Teaching about religious sciences in general (real and non-real realms), and their functional systems.
7. Distribution of students to explore religious education to higher education institutions.

Seeing the explanation from the discussion above, it can be interpreted that the function of Islamic religious education is to equip students to be able to overcome a religious problem, so that they are better in practice in everyday life. The environment where students, families, playmates and also in the school environment is expected to bring a positive culture, so that it is beneficial for life and welfare in the future . Islamic Religious Education in this case functions as a tool to prevent and provide provisions for students to be able to sort out good and bad culture.

Faith is a material taught to students, according to Sidi Gazalba faith consists of knowledge and practice, knowledge belongs to the ratio (wisdom) while the practice belongs to the heart. The activity of the mind and heart in a balanced relationship is termed the intellect, so faith is the recognition of the intellect. So, in the study of Islam there must be a combination of knowledge and practice in the daily lives of students. Morality is according to Yusuf al Qordhawi inseparable from economics, just as science with morality, politics with morality and war with morality. Looking at the opinion of Yusuf al Qordhawi, it can be seen that morality is the lifeblood of human life, and this needs to be known and practiced by those who study religion and date is the education of Islamic history.

In describing a more comprehensive portrait of human nature, the Qur'an uses two key words, namely *al-basyar* and *al-Insan*. These two terms each describe the potential and character that humans bring.

1. Humans in the concept of *Al Basyar*

The word *al-Basyar* is used to refer to humans in the form of biological beings. Linguistically, *al basyar* means human skin, the word *al basyar* is also used in the form of male and female contact or in the sense of *mulamasah*.

From the etymological understanding above, it can be concluded that the word *al basyar* relates to human daily activities related to the external aspects of humans. This aspect is influenced by the urges of human nature such as eating, drinking, having sex and then experiencing death.

From the concept of *al-Basyar* above, it is illustrated about the role of humans in their capacity as biological beings. Meanwhile, in meeting his needs he has rules as has been regulated by his Creator, human beings as biological beings are different from animals which fulfill their biological needs based on instinctual drives.

2. Humans in the concept of *Al Insan*

In addition to referring to humans as *al-basyar*, the Qur'an also refers to humans by using the term *al-insan*. The word *al insan* basically has many meanings, the word *al insan* whose original form is *anasa* has the meaning of seeing, knowing and asking for permission. This means that humans are related to the process of human reasoning abilities, namely by reasoning humans are able to take lessons from what they see.

Al insan from the origin is *nasty* means forgetting, because in the field of religion, if a person forgets to carry out his religious obligations, then he is not a sin, because he loses awareness of that obligation, while *al insan* is seen from the origin, *anisa* can mean benign. Humans are said to be tame here because they are able to adapt themselves to the environment in which they are located, able to adapt to changes, whether cultural, ethnic, social and so on.

There are several terms in the Qur'an that indicate humans from the immaterial or spiritual dimension, including *'aql*, *Jithrah*, *qalb*, *'aql*, *nafs*, *lubb*, *nuha* and *rub*. The potential of *'aql* shows that all activities carried out by humans are based on the use of the intellectual capacity of reason in real life, such as planning, actions and the consequences that arise from it, both beneficial for themselves or otherwise. *Fitrah* has the potential to have a religious tendency and tends to the good. *The nafs* has both good and bad potential and functions as a means of change. *Qalb* is a container that has the potential to go back and forth.

Meanwhile, in the context of *al-Basyar*, it shows humans in the sense of physical material as depicted in their physical activities.

HUMAN POSITION

Broadly speaking, the roles and tasks of humans on the surface of the earth are divided into two. The task is as *Abdullah* and *khalifatullah*. As *Abdullah*, humans are required to always worship Allah alone, while as *Khalifatullah* humans are required to build relationships with humans and the universe.

1. As *Khalifatullah*

Regarding man's position as caliph, before man was created on the surface of the earth, God had long before planned the creation of man. This is as God presented before the Angels. This statement is also found in Surat al-Baqarah: 30 which means as follows: *Remember when your Lord spoke to the Angels; verily I want to make a caliph on earth '...*

The purpose of creating the caliph on the surface of the earth is so that the nature created by Allah can be prosperous. With the task of this caliphate, the message of Allah can always be upheld, namely by carrying out all deeds that contain benefits. To support human tasks in carrying out the mandate of his caliphate, Allah gave

humans various potentials as provisions to carry out the mandate. The potential given is the potential for knowledge. With this provision, humans in their duties are able to carry out Allah's Shari'ah and carry out other responsibilities that are borne by them.

2. As 'Abdullah

In addition to man being a caliph, the position of another man is as a servant of God who always always worships Him, this is as found in the Qur'an which means as follows: *I did not create the Jinn and Mankind except to worship (worship) to- Ku* .

The existence of a human task as a servant is actually related to the human task as *khalifatullah*, meaning that the task of worshiping Allah is essentially in the context of carrying out the function of his caliphate. This means that in addition to humans acting as caliphs who have the power to manage nature by using all the power and potential it has, as well as '*abd*', namely all human activities must be carried out in the context of worshiping Allah. With this unified view, then a caliph will not do anything that can bring munkar or something that is contrary to the will of Allah.

PUBLIC CIVILITY

The things that underlie a public civilized life are:

First, empathy. Empathy is a feeling that must be owned by fellow citizens. An understanding of the condition of others and the condition of oneself must be raised in every Indonesian human being. With empathy, you will be able to carry out the life of the state and society in a prosperous manner with social justice.

Second, legal compliance. The desire to live together and social empathy are the basis of living together. The existence of equal rights and obligations for citizens is an agreement in life that must be obeyed by all citizens. By understanding that all Indonesian people have the same law before the rules they agree on, life in this country will take place in security, and there will be no worries.

Third, fear. Various events appear in society, the foundation of social life in society is moral, political and rules that are mutually agreed upon between the people. The fear that arises in society is because of uncivilized behavior shown in public, so that fears arise in society. It is this fear that makes the life of the state and society in a dignified state uneasy by promoting mutual respect and honesty, so that public civility can be raised in this country.

THE ROLE OF RELIGIOUS EDUCATION IN FORMING HUMANS WITH A PUBLIC CIVILITY

Basically, humans have good qualities, and have potential that can be developed in accordance with existing properties. as a leader on this earth. However, if this task is not carried out properly, this means that the person has dropped his own role and position. Thus, humans can actually fall to the lowest place when humans waste their caliphate duties, the existence of knowledge as a supporter of their caliphate duties should make humans have the highest degree of other creatures. The existence of the human task as a servant is actually related to the human task as *khalifatullah*, meaning that the task of worshiping Allah is essentially in the context of carrying out the function of his caliphate. This means that in addition to humans acting as caliphs who have the power to manage nature by using all their power and potential, they also act as '*abd*', that is, all human activities must be carried out in the context of worshiping Allah. With this unified view, then a caliph will not do anything that can bring munkar or something that is contrary to the will of Allah.

By understanding that religious education is so complete, it is necessary to realize that public civilized matters will be realized if all religious adherents apply all the contents of their religious teachings and have the same desire, namely to live together, with the same desire, the relationship between humans will be maintained, with

society and humans with humans according to the common goal of civilized social welfare. The existence of awareness of living together and feeling each other's life is a common interest by prioritizing respect for and understanding of religion through the participation of religious education, it will be able to form humans who understand and carry out their roles on this earth by prioritizing public conditions.

CLOSING

Events that are happening today start from corruption, juvenile delinquency, morals with rape in public places, as well as drivers, speeding vehicles by endangering the interests of the community. many people, can be overcome by prioritizing the role of religious education. After all, material religious education is complete to overcome the relationship between humans, humans and humans and social and humans and their gods, because humans basically have the potential to do good, so that if this potential is touched by religion, public civility will be realized.

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